Evangelical Christendom

"Know Ye Not that Your Bodies are the Members of Christ?"

January-March, 1949

THE PROBLEM OF UNITY

In recent issues of Evangelical Christendom articles have been published dealing with the World Council of Churches and more particularly with the problem of its relationship with the World's Evangelical Alliance.

There are those to-day who seem to hold the view that since the Amsterdam Conference and the actual establishment of the World Council, the existence of the World's Evangelical Alliance is no longer necessary. They pay tribute to the work of the Alliance and some would say that the formation of the World Council is the direct result of the work of the Alliance during the past hundred years.

Others take the extreme opposite view and regard the formation of the World Council as a dangerous event threatening the liberty of Evangelicals and restricting the spread of the pure Gospel. Such advocate bold opposition to the World Council and demand that the World's Evangelical Alliance shall champion and lead such offensive action.

The Council of the Alliance are well aware of these different points of view and of many other varying opinions. They know well both the dangers and the possibilities of the World Council. At one time they felt the dangers outweighed the possible advantages. Such dangers were clearly stated in the "Evangelical Charter" published by the Alliance in the Centenary year of 1946. These dangers still exist but as possibilities and not as realities.

The three chief dangers are as follows :—

(a) A false union between those who are not really united in the essentials of the faith;
(b) Union, or at least collaboration with the Roman Catholic Church;
(c) The formation of a super-church with power to control its members and to exert crippling pressure upon those churches which do not belong to it.

Many true Evangelicals, including leading members of the World's Evangelical Alliance, were present at the Amsterdam Conference and they assure us, some in writing (see the articles in our last issue by Rev. Alexander McLeish, the Bishop of Worcester, and Dr. P. W. Evans), and others in conversation, that these dangers have been recognised but have so far been successfully avoided.

(a) Whereas it is obviously true that many constituent member-churches of the World Council are not Evangelical yet they are orthodox on the real fundamentals of the Christian Faith, e.g., at the opening service of the conference every delegate repeated in his own language the Apostles' Creed. Moreover no Church is allowed membership unless it accepts our Lord Jesus Christ as Saviour and God.

(b) The Roman Catholic Church did not send delegates to the Conference and is not a member of the World Council, and there appears to be no likelihood whatsoever that she ever will be.

It is true that many members of the World Council would like the Roman Church to be a member but it is also true that many would not. The more Evangelicals support the World Council the more they can make their influence effective in preventing a Church as corrupt as that of Rome from ever joining the Council. Was not the refusal by the

Roman Catholics of the invitation to Amsterdam an answer to Evangelical prayer? Some certainly think so. The World's Evangelical Alliance can never countenance any form of union or collaboration with the Church of Rome except in purely social relief or in the strengthening of moral principles. It believes that Roman Catholicism may be as dangerous an enemy of true Christianity as Communism and indeed in some countries may be the direct cause of the rise of Communism and through its corruption of Christianity the reason why Communists are Anti-Christian. Let that be clearly stated in the World Council by Evangelicals and the danger of collaboration with Rome may be removed for ever,

(c) Great stress at Amsterdam was laid upon the fact that there is no intention whatsoever of creating anything in the nature of a super-church. Again and again that has been stated and its truth must be accepted. It is clear, too, from its constitution that the World Council has no authority over the member-churches.

These being the facts, the World's Evangelical Alliance feels that the dangers to which it directed attention have so far not materialised. Evangelicals who were present at Amsterdam are sincerely convinced that the Spirit of God was moving the hearts and minds of those in authority and that great possibilities of spiritual revival may result. They feel that the right policy for Evangelicals is to avoid opposition to the World Council but courageously to point out wrong tendencies and carefully and prayerfully to foster that unity of Spirit which already exists between all true believers and is something infinitely deeper than the outward form of union which the World Council has brought into being. It is this "unity of the Spirit" for which the World's Evangelical Alliance has always stood and which they understand as the unity for which our Lord prayed rather than for outward organisation of union. This special contribution of the W.E.A. will always be greatly needed, supplying what is lacking and countering what may be amiss in the World Council. If Evangelicals oppose the World Council or abstain from co-operating with it, the Council may well be "captured" by the Modernist or the Ritualist. But if we play our part we may be an instrument in the Hand of God for reviving the churches.

The Council of the Alliance asks most earnestly for prayer at this time of difficult decision, and in particular that Divine Guidance may be given to the Evangelical leaders in the churches in these days of danger but of great opportunity.

The Authority of the Bible

In a conference of Church leaders in Switzerland early this year, Karl Barth gave a lecture which culminated in the assertion that the ecumenical unity of the churches and of their theologians is either a truth or an illusion, according to whether they accept the authority of the Bible. The true understanding of this authority is founded on grateful recollection of what we have already heard of God's Word, and in the joyful expectation of what we are still to hear. Barth said: "The Christian community stands or falls on the presence and Lordship of Christ in the authority of the Bible. Without the authority of the Bible the Christian community and its message would become lifeless and theology would become mere religious science."

Theology is only really theology if "it makes the authority of the Bible a reality in the Christian community and in the world, and makes this authority fruitful." Barth went on to say that the success or failure of the conference at which leaders of many denominations met together depended on the extent to "which this conference can give a united answer to the fundamental question of the authority of the Bible. This condition must be fulfilled if the question of the social and political message of the Bible is to be effectively solved."

Headquarters Notes

103rd Annual Meeting. It is not too early to talk about Annual Meetings, and we hope our members and friends within reach of London will take note of the 103rd Annual Public Meeting of the Alliance, to take place in the Caxton Hall (Great Hall), on Thursday afternoon, June 10th, at 3 p.m. We shall announce further particulars in our next issue. In the meantime we have to give notice, under Article 21 of our Articles of Association (the Alliance being an Incorporated Body) that the Ordinary General Meeting of members (only) of the British Organisation, for the transaction of formal business, will take place at No 30, Bedford Place, London, W.C.1, on Thursday, April 28th, at 3.30 p.m. The business to be taken at this meeting will be: To receive and adopt the report of the Council and of the Auditors, for the year ending March 31st, 1946; to elect a President and re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory meeting, provided their subscription is not in arrear for the year previous to the date of the meeting.

The Royal Portrait: (see page 4). We are pleased to be able to present to our readers, at home and overseas, a delightful reproduction of the Royal mother and child, around which not only national acclamations and enthusiasm are centred at the present time at home, but which are shared through the British Commonwealth of Nations, and in foreign countries. When we contemplate the family life of King George VI and Queen Elizabeth we can only be thankful to God for the noble example which has been set and is being followed by their children. Our illustration shows Princess Elizabeth with bonny Prince Charles, and we doubt not that all who receive this portrait will join in prayer to God for Divine blessing to rest upon Princess Elizabeth and the Duke of Edinburgh and Prince Charles, who, be it remembered, is destined to become a future King of England.

Our New President. We feel sure it will give very real pleasure to all members of the British Organisation, and, in fact, to the committees of foreign branches of the Alliance, to learn that the high office of President of the British Organisation has been accepted (at least for twelve months) by the Rt. Hon. Isaac Foot, P.C. Mr. Foot has acted for some years as Hon. Treasurer of the Alliance, and already we owe him a debt of gratitude for his services in this onerous capacity. Now that he will fill the office of President we can be proud of the accession of one who is not only a great Christian, but equally a convinced Protestant, as well as, we may remark, a great historian, for what Mr. Isaac Foot does not know or write, from his chair as President of the Cromwell Association, is not worth knowing. We could add more to this little "who's who" but Mr. Foot's name and honoured work in the national interest in many capacities are so well known that beyond expressing warm thanks to him, which is felt in the Council of the Alliance, we thank God for his accession to office as President.

Isaac Foot's enthusiasms are book-collecting, history, literature, and everything to do with Cromwell. At his Cornish home he has accumulated over forty thousand books, and the never-ending flood overflows into any other building of which he is the permanent or temporary occupier. During the war he served on the Security Executive, and the astonished representatives of M.I.5 or other kindred organisations found themselves discussing the problems of national security amidst steadily encroaching piles of first editions. But his library, like that of the Emperor Gordianus, is for use rather than ostentation. At various times he has taught himself French, German and classical Greek, and the range of his studies is immense.

Most marked of all is Mr. Foot's historical sense. He is certainly one of those for whom the roots of the present lie deep in the past. Three years ago he was Lord Mayor of Plymouth and he set himself to make the city conscious of its own famous history. It was the tercentenary of the raising of the siege of Plymouth, when the garrison which had held the town for three years against the Royalist armies made their final sally and routed the besiegers. And it was the quarter-centenary—at least so far as could be ascertained—of the birthday of another Mayor of Plymouth, Sir Francis Drake. By November, 1946, when Isaac Foot completed his year of office, there was scarcely a school-child in the city who could not have given a succinct account of the three-years' siege, the defeat of the Armada and the voyage of the *Golden Hind*.

The Problem of Unity. We draw special attention to our leading article, which we hope will answer any difficulties in the minds of any reader or readers of EVANGELICAL CHRISTENDOM on the question of the relation of the Alliance to the Amsterdam Conference and the World Council of Churches. The article speaks for

(See page 3)

H.R.H. PRINCESS ELIZABETH AND PRINCE CHARLES

itself, but those requiring any further explanation of the situation are recommended to write to the General Secretary for a copy of "An Evangelical Charter," which can be obtained for 2d. We remind our readers, especially those who have written to us on this subject (they are few) that if there is to be any real and true unity or reunion worth having it can only be as the members of the churches come together as one before God in Christ Jesus. It has been the privilege and duty of the Alliance for over one hundred years to help to enable Christians of all denominations to realise in themselves, and to manifest to others, that living and essential union which unites all believers in the fellowship of Christ. The aim and object of the Alliance is the same to-day. This aim is an essential part of our Memorandum and Articles of Association as an Incorporated Body, and further, the Alliance would be wanting in the true spirit of unity if it failed to take notice, in an individual as in an organisation, of the presence and power of the Holy Spirit; it must therefore regard as sin the separation from any one or more members of the One Body of Christ in whom the spirit of God is acknowledged to be dwelling. These are to be found in all churches, and many of them outside the churches. Let no mistake be made, "The Lord knoweth them that are His."

Goodly Fellowship: A Special Offer. We are glad to announce that we have concluded with the publishers of our Centenary Volume, "Goodly Fellowship," an arrangement by which we are able to offer to our readers a copy or copies of this attractive book at half price, plus postage. This means that any reader can apply for a copy or copies as indicated *for the price of 2s. 6d. per copy instead of the published price of 5s.* The postage on a single copy is 4d. and further copies *pro rata*. We hope this offer will be quickly taken advantage of and we would remind our readers that at the price quoted, which is probably at or under cost price, an excellent opportunity is afforded to send copies of "Goodly Fellowship" to friends, whether they are in this country or overseas. This, too, is one way to help to further the interests of the Alliance. How many there seem to be to-day who remark, when brought into touch with "Goodly Fellowship" or other information concerning the long and honoured history of the Alliance and its witness to-day, "I had not heard of the Alliance before!" *Please send in your offers of help and orders as soon as possible.*

Queuing Up to Pray. Representatives of French churches of all denominations participated wholeheartedly in the united prayer-meetings arranged in Paris in connection with the Universal Week of Prayer. On two days there were two official prayer-meetings, while on the Wednesday three took place at various centres. [illegible] ministers present at one of these gatherings reported such a spontaneous spirit of intercession that it was almost a case of queuing up to pray. The week's programme included gatherings for prayer at the Protestant centre in the Rue de Clichy and in the chapel of the Paris Missionary Society.

In Remembrance. We have to record, with deep regret, the deaths of two members and officers of the British Organization, note of which has been taken by the Council by [illegible] meetings.

The Venerable E. N. Sharpe: Archdeacon of London from 1930 to 1947, died at his home at Tunbridge Wells, on Thursday, January 20th, at the age of 81. For many years Archdeacon Sharpe had been a Vice-President of the World's Evangelical Alliance, and notice has been taken of his many services to the Alliance, particularly as Archdeacon of London. An Evangelical of the true school, he was always willing to work with those from whom he differed and in the true spirit of the Alliance to try and see their point of view. A simple, devout Christian, he was also a great patriot, a great believer in the ideals of Imperial trusteeship, a zealous upholder of the highest standards of citizenship and public service. There was about Archdeacon Sharpe a genial charm that was the outstanding symbol of an innate goodness and charity. When he vacated his high office as Archdeacon of London, the General Secretary of the World's Evangelical Alliance initiated a farewell luncheon to Archdeacon Sharpe, when among those present to speak was the Dean of St. Paul's. A simple gift to the Archdeacon, a volume signed by some of his close friends, proved to be a matter, to the Archdeacon, of great appreciation, concerning which he subsequently wrote to Mr. Gooch. He has now passed on.

Rev. J. R. Temple, D.D. We have to record, also, with deep regret, the sudden death of Dr. J. R. Temple, joint secretary of the British and Foreign Bible Society. This took place during a visit to China, and in the hospital at Hong Kong. The Council, by Standing Vote, have taken notice of this great and serious loss, not only to the Alliance, of which Dr. Temple was a member of the Council, but to the British and Foreign Bible Society and other interests served so faithfully by Dr. Temple. In a letter to the General Secretary, Dr. Temple's co-secretary, Rev. A. H. Wilkinson, writes: "the loss has come to me as a very severe blow and it will be long before we forget the sorrows of losing so great and well-loved a servant of this Society. He was a man of fine judgment, with a very warm and understanding heart. I do not know of anyone who made so many friends for the Society."

Reunion Notes

Revival No one can read to-day, or listen to sermons and speeches in pulpits and on platforms without realising how great is the longing, can we say expectation, of spiritual revival within the Christian Church. In this matter both judgment and its necessary effect corporate prayer must begin at the house of God. We cannot tell if or how God will bring about spiritual revival in our day. The surrounding circumstances are unexampled in the history of Christendom. The world internationally and morally is upside down. The cry is for "news, news, news," and it would seem that with many, very many, their only altar is to an unknown God. All this might quickly change. A prayer meeting in every church, the restoration or instalment of parental regard for some form of family worship in the homes, and return to acceptance of the Book would, under God, be revival, but it can and would go further than that. God is willing, is waiting, are we ready? It is to a large extent an individual question and responsibility. There is no evidence to-day that God will use theologians, or those most in the public light to lead a spiritual revival, nor is there any call on our part to expect such a movement is keeping with past revivals. God will choose His own time and way, and His own agents. One thing is certain, the voice of God still says "I will yet for this be enquired of."

Islington, 1949 The Islington Clerical Meeting, if it is still so called rather than Conference, has had close associations with the World's Evangelical Alliance. Some of its leaders of past and present years have been members of the Council of the Alliance, and when the Conference was revived after the close of war the President, who was then Vicar of Islington, was one of its Hon. Secretaries. Now, the Bishop of Barking, Bishop Gough has handed over the Presidential Chair to his successor as Vicar of Islington, the Rev. J. A. E. Ainley. The Conference this year (which always takes place in the week following the Universal Week of Prayer) discussed the subject of "The Church of England: Catholic, Evangelical, and Reformed." "It is our purpose," the President said, "to show that the position held by Evangelicals is the position held by the Church of England." This was a great utterance, at the right time, in the right setting, for it is for Evangelicals as a whole not only to vindicate their position in the National Church but to disarm those who wish to introduce into the Church pre-Reformation aims and claims.

"We contend," Mr. Ainley affirmed, "that we stand where the Church of England stands in doctrine, witness, and administration. We who are Evangelicals are Catholic churchmen, and we insist on modification of that title. We believe wholeheartedly in the Holy Catholic Church. We are not prepared to surrender that title to those who have usurped it." These are brave words, which Evangelicals of all denominations will affirm.

We regret the criticism which has been made against the subject and object of the 1949 Conference by a supposedly Evangelical newspaper, but we hope the matter will be energetically pursued by those unashamed and unafraid to fight a good fight for our Evangelical and Protestant faith upon the issues from which so much depends not only for the well-being of our National Church, but for our nation and its great Protestant heritage of the Reformation.

A National Warning One of our brightest and most inspiring contemporaries is the organ of the Church Pastoral-Aid Society, "Church and People." In itself this indispensable Church of England organisation is fulfilling within the National Church a mission, which is also a bulwark for the maintenance of true Evangelical worship in a time of uncertainty and change. This was stressed by the Archbishop of Sydney, Dr. Mowll, when preaching the Annual Sermon of the C.P.A.S. in St. Paul's Cathedral. Dr. Mowll has now returned to Australia. His stay in this country was prolonged, and numerous Evangelical organisations, including the World's Evangelical Alliance, thank him for his helpful counsel and fellowship while he was with us. It need be no secret that Dr. Mowll at the request of the Council of the World's Evangelical Alliance prepared throughout the invitation and topics for prayer for the Universal Week of Prayer, 1949. This service to the Affirmation of "Things most surely believed among us" has been widely helpful to the Alliance, especially remembering that the topics for prayer are translated, printed and used in so many different languages. In his sermon Dr. Mowll emphasised the fact that "The need to-day is for the nation to recover its spiritual sense." He continued:

"We have almost ceased as a people to live in the light of eternity. Victorian England was one of the most religious countries the world has ever seen. Nearly every front rank statesman except Palmerston was influenced by Evangelicalism during four decades. English merchants were known as the most honest in the world because for them the last judgment was as real as the week's balance sheet.

"But the nation has fallen from its high estate by its increasing neglect of spiritual things, and the pursuit of materialism. To-day perhaps only ten per cent. attend a place of worship. The Bible is no longer the people's book. Family prayer is no longer the custom. Sunday is a day of pleasure-seeking, and young people are growing up in ignorance of the elements of the Christian faith. There is an increasing expenditure on gambling and drink. Profanity is growing. There is increasing moral looseness in literature. Marital infidelity is condoned and sometimes lauded under the mistaken application of the idea of true love. Commercial morality is low.

"There are two urgent requirements:

"1. The Church should recover and declare the authentic Gospel message.

"2. The other urgent requirement, as I see it to-day, is that the Church must re-establish contact with the people. The C.P.-A.S. believes that spiritual revival is the only solution of our present problems.

Dr. Mowll in the development of his sermon enumerated some further Evangelical beliefs and practices which he described as "the lifeblood of the C.P.-A.S." "1. Evangelicals decline to put any other authority on the same level as the Word of God . . . they cannot recognise two co-ordinate authorities, the Scriptures and the Church. 2. They affirm that the call of God is the indispensable Divine qualification both for Church and Ministry. 3. Evangelicals insist further that because of the unique character of God's work in the soul, the justification of the sinner—the ground on which he is accounted righteous before God—cannot be due to anything in himself. Many to-day do not deny justification by faith, but justification by faith *only*. 4. Evangelicals regard the Church as the true Body of Christ. Everyone who is led by the Holy Spirit to repose faith in Christ for salvation becomes thereby a true member of His Body. 5. There has been much misconception about the place of sacraments in Evangelical thought. If grace comes to the soul only through the awakening of life induced by the living Spirit of God then everything of a necessary connection of the grace of the sacrament with the outward sign must be abandoned. How urgent is the need for this teaching and this emphasis if spiritual life is to be awakened . . . Necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel."

Conversion We are glad to announce that the article on "The Conversion of the individual," by Rev. D. Webster, is now available as a booklet (price threepence). The importance of this subject leads us to comment how infrequently do we find the word "conversion" used in the pulpit? Preachers discourse on many doctrines and give excellent addresses on subjects of the day, but seldom refer to the need of conversion—a turning from sin to God, a full repentance of sin and an utter trust in the promises of the Gospel and the Redeemer. And this at a time when scientists and psychologists are becoming more and more aware of the great fact that turning points and crises are reached in human lives. The greatest day in a man's life is that which chronicles his change of heart by the working of the Spirit of God. Great saints look back to the crisis with conscious gladness, and those who enjoy the presence of God and cannot point to a decisive hour rejoice to know that the careless and indifferent can believe, surrender and be saved. In every [illegible] by a number of souls in which the Spirit is working and the man is waiting for the call to give himself to God. Until the pulpit again rings with the Scriptural call to yield to the striving of the Spirit and surrender in faith to the love of God manifested in the death of Christ for sinners, we shall not have the revival for which we pray. The Atonement must be preached, if souls are to be won. We sometimes think that the power of Anglo-Catholicism over many minds comes from the preaching by some Anglo-Catholics of the fact of conversion, and the offering of Christ for the sins of the world. Whereas, in a great number of our Churches the sacrifice of Christ is ruled out of teaching on account of the fact that it is still a stumbling block, and foolishness to Jew and Gentile. Without the preaching of the Cross there can be no real converting call, and the silence of the pulpit on the Cross is the greatest defect in modern preaching.

"Jesus is Lord"—Is This Sufficient? We are told that all that should be required from Christian men is the acknowledgment that "Jesus is Lord." What does this mean? No one reading the Pauline Epistles can doubt that their writer held that the attributes of the Lord Jehovah passed over to the Lord Jesus. This has been central ever since in the Church of Christ. The Divine Lord is the Saviour. But in our day Lord has many significations—Lord of thought, Lord of example, Lord as the highest manifestation of the Divinity which is incarnate in every man—without any direct connotation of the central truth that Jesus is the Lord God. Much modern Christology reduces the Lordship of Christ to something that is very different from the New Testament and Creedal implications of the title. It is possible for a man to acknowledge Jesus as Lord without accepting Him as God, and as long as this is the case something more than a mere acceptance of his Lordship is essential. In the mouth of St. Paul Jesus as Lord meant that He is one with God, that He is Deity incarnate, and anything short of this is not

true to His Person. The Nicene Creed drawn up with the express purpose of safeguarding the Deity of Christ in the presence of subtle attempts to make Him something subordinate to God clearly affirms this truth. It is as essential to-day as it was in the fourth century to make clear our adhesion to this central truth. A Saviour who is not Divine is no Saviour, and although a great historian may sneer at the controversy about a diphthong dividing Christianity what was at stake was the very life of the Church. We are not concerned with the metaphysics of the question, but with the broad fact that Our Lord must be God to all His followers if they are loyal to His Person. If it be made plain that the acknowledgment of Jesus as Lord of necessity carries with it His essential Deity, then all would be well, for the great Truths of the Gospel follow inevitably from the Incarnation and Atonement. But this is not universally the case, and therefore it is necessary to stress the duty of accepting the Creeds as statements of eternal truth that demand the allegiance of all who truly follow the Saviour.

The issue must be joined. It is not a question of "Truth settling itself." If we believe the Gospels to be history in any sense worthy of the name, their outstanding events must be recognised as true to fact. We cast no doubt on the sincerity of those who say they follow Christ, as the revealer of the perfect way of life and the highest idea of God. He is much more than this. He is the Word made flesh; the One Who shared all things with God, the rest for the weary, the Redeemer from sin, and the Lord Who saw no corruption in the tomb, but burst its fetters and "showed Himself alive after His passion by many infallible proofs." To doubt this is to question what we have found to be our all. We cannot surrender what is vital to Evangelical Faith.

Religious Liberty and Rome

Liberty and Rome do not walk hand in hand. Rome holds her exclusive right to determine conditions of salvation. Rome may no longer practise her sanguinary habits that are a disgrace to her history. Protestantism has renounced as a duty and has repented without measure for any employment of force used by her in her imperfect emancipation from Roman tradition. Roman Catholicism has abandoned her practices under compulsion from external power. But where Rome has the power she has also the will to cramp freedom to its utmost limits. The Vatican Council declared as anathema the error "that the Church has not the power of laying down what are diriment impediments. The civil authority does possess such a power, and can abolish impediments that may exist to marriage." This is the bald doctrine that lies behind the Ne Temere Decree, which pronounces null and void the marriage of a Roman Catholic which takes place in a Protestant Church to a Protestant spouse. When a former Spanish Government announced its intention of removing restrictions that interfere with civil and religious rights of Evangelicals, the Cardinal Archbishop of Saragossa wrote a letter saying that the Roman Church would oppose such a step to the utmost of its power, and the Concordat with Rome would be broken if such liberty were granted. And the Government withdrew its proposal. Roman Catholics have never abandoned the right, when they think it expedient, of forcing their doctrines by every means in their power. In the sacred names of Truth and Freedom the World's Evangelical Alliance is opposed to all approaches to reunion with Rome before Rome abandons her false and unscriptural teaching and system, and renounces her claim to restrain liberty in order to further her own ends.

The Alliance and the Evangelisation of England

In many towns, cities and districts of England there is a vague longing, a wistful desire to evangelise. But people are slow to get together; they are often afraid, have they got discouraged? They want some central organisation to lead them and to crystallise them into actual effort. A great many people are hesitating, though they want to see England evangelised. They are hesitating sometimes because they say, "We do not know what the cutting edge of the Gospel is to be; we do not know exactly the aspect of the Gospel that is specially needed to-day." They are holding back. We say, let us take the living Christ, the Christ of the Cross and the Resurrection, and make Him vivid to men; so we affirm and present Him as a Saviour from guilt, from moral impotence, from groping occultism, from social chaos, and from unbelief, and there are men who want Him. We believe there is no need for a new message in presenting the living Christ. How many homes and hearts are grey and dark and sombre to-day! How many young people are building their little homes on vague thanksgiving to God. But they are not satisfied, they are not secure; they know they want something to give full benediction to their thanksgiving. We believe there is an open door to such, and therefore we say, "Let us in our cities or towns get together those who are eager and full of the urgency of this task; let us unite them and help and encourage them in activity for the evangelisation of England. And the Alliance is actively seeking to help rebuild the cause of Evangelical religion in war-stricken countries and populations, France, Germany, Russia, and other parts of Europe, and take there the Gospel to hearts that have been broken, broken open in the breaking. There are doors that used to be shut, and they have been broken open, broken down. The

opportunities are great. Therefore we must possess the necessary means. If these are the plans of God, as we believe they are, and if we are worthy because we are willing to carry them out, the trust will be put into the hands of the Alliance. Those who are worthy because they are willing will share that trust; and we shall see a fairer dawn, a more fragrant springtime, a fuller giving, because there are hearts that are ready, hearts that dare, hands that give, and that are true, true to Him Who works to-day, Who still works miracles.

A Great Opportunity We often ask ourselves, do Christians recognise the greatness of the present opportunity? Many things were [illegible] impracticable in the past. The minds and hearts of the best men and women are open to impressions and consecrated leadership as they never before were in our lifetime. They wait upon God for grace to do His will. It has become generally recognised that God wills Fellowship and there is not a Church of the Reformation that does not feel in some measure the breath of the Spirit blowing through its ministry.

All who realise the mind of God must make up their minds to lose no opportunity of giving effect to the leading of the Holy Spirit. Those without the Church of England must seek those within that Church who love Unity and desire to obtain it. Those within the Church of England who recognise the spiritual equality of all ministries of grace in the organised Churches must show strong determination to lose no opportunity for putting into practice their convictions. On the laity much responsibility for the future rests. Technical reasons limit the freedom of the Clergy of the Church of England who are subject to laws that they must obey, but the laity are not subject to any such discipline and they can prove their brotherliness by intercommunion as well as by praying together. The World's Evangelical Alliance exists for the purpose of bringing the followers of their Master together. It consecrates itself to that high end and is looking forward to increased opportunities of rendering useful service in every land, including all within the Alliance who crave for the will of God to be accomplished.

The Need of Patience In every department of life there is unrest, internationally and nationally. Within and without the Churches; even between men and women who until lately were accustomed to work most harmoniously together for common ends, there is distrust and suspicion. The very air seems overcharged with the microbes of dissension and there is a "jumpiness" that is contagious. At such a time we who hold fast the teaching of Our Lord and desire above everything to be loyal to His Gospel and the Holy Scriptures must take heed lest by our impatience and hastiness we grievously damage what we have most at heart. God is at work in the Church. He is winnowing the chaff from the wheat. He is purifying what is corrupt and His Spirit will guide us into all truth. We must never forget that the spiritually minded only know the deep things of God. Excessive intellectualism will never reach the deepest and the highest truth. Life is more than logic—for logic can only make correct use of what is known, and who to-day will dare to assert that all that can be known in any one department of science, philosophy or history has been known? Conclusions are incomplete and are open to revision, and what is boldly claimed to-day to be "truth" will tomorrow be shown to be a dislocated conception of a partial view of nature. We have the revelation of God in His Word. The Centre of that Revelation is the Person of Our Lord Jesus Christ—the same yesterday, to-day and for ever. He is unchanging and changeless. We can know more of Him—but what we learn will always be found to be in complete accord with what has been made plain in His life and teaching. As we look back over recent years we find even the grave-stones in the cemeteries of abandoned "assured results" subject to corrosive influences of the new atmosphere. Divine truth has a way of asserting itself, and we who know the Truth in Christ Jesus are assured that whatever may alter He remains and that Faith in Him will overcome the world. Not by rash enterprise or by violent invective will the way to the Cross be opened to men. Only by following in the footprints of the Son of God shall we reach what we wish to attain. By abiding in submissive faith in the shadow of the Cross we shall obtain strength to go forward and patience to deal with those who have erred from the way and need to be brought back to God.

Public Enemy No. 1—Gambling It is hard to put into words a description of certain anti-social actions that will bring them under moral condemnation. But there is a right and a wrong involved that cannot be evaded when we speak of the sin of gambling. To say that a bet is "buying a chance" is a poor way of escaping moral condemnation, for the word "buy" is used in a non-natural sense and it is not the chance that is bought, but the deliberate action of expecting something for what you give no return that is wrong. Life can only be happily lived on the basis of steady industry and the rendering of services for which remuneration is paid. We do our utmost to reduce the element of uncertainty to a minimum in the ordinary events of life. The man who bets, stakes on what is uncertain instead of on what is certain. He wilfully prefers chance to industry to make him richer. A lot of loose talk takes place on gambling. Excuses are made for different classes of betting and

definitions are ruled out as impossible. "As long as a thing cannot be intellectually defined in such a manner as to secure universal disapproval it cannot be considered sinful for the Christian," is the line adopted. Is there not a moral sense as well as an intellectual judgment? Is there not a practical principle—"By their fruits ye shall know them"—that has Divine sanction, and when we look on the effects on character and on society of the gambling habits that are rife to-day, is it not the duty of all Christian people to have nothing whatever to do with the source of so much dishonesty misery and corruption? The man who makes up his mind to take from his neighbour as the result of chance something for which he gives no return, either by service or exchange of goods, acts against the well-being of society. This is plain enough, and when we [illegible] fact supported by the sinful fruits that universally follow in the wake of gambling we have sufficient justification for saying definitely that to bet and gamble is wrong. We wish that prominent Christian leaders would not trifle with these moral problems as is too frequently the case.

Some Startling Figures. Between 1938 and 1947 the estimated turnover on gambling in all its forms rose from £250,000,000 to £800,000,000. The latter total was made up approximately of £300,000,000 passing through "totes" and the bookmakers on dog-racing tracks, £430,000,000 on and off the course on horse racing, and £70,000,000 in football pools and other minor forms of gambling. In 1940, before the introduction of taxation, the figures reached the equivalent of the American loan!

In 1932, when the situation was in no sense comparable with that of the present day, it was considered to be so serious as to call for the appointment of a Royal Commission to survey the whole problem. Since then the distribution of wealth has undergone a change so great that now at least 10 per cent. of the national income is administered by middle and working-class people, and, alarmed at last by the inroads that gambling and betting are making upon the national economy, the Government is considering the appointment of a new Royal Commission to go into the facts.

Evangelical Crisis in Canada. Writing some weeks ago from Philadelphia, Pa., U.S.A., Canon Hammond gives some impressions he has received during his travels. He says:—

"I find the Evangelical cause in Canada has somewhat receded. There seems increasing regimentation. Missionary Societies and Home Missions are held under elected Boards which lead to a colourless type of churchmanship. Rome is very aggressive. Figures vary, but the general belief is that the 43 per cent. of Roman Catholics of 1941 has now grown to 45 per cent. Quebec is wholly dominated by them, and the West shows increasing Roman Catholic activity. As in Australia, the Anglo-Catholics push out into the bush and our men hold on to more congenial spheres of work, so in Canada the Roman Catholic church is planting missions in thinly populated places.

"There ought to be a concentrated effort to send out Protestant British settlers to combat the steady pressure. Young people who would be likely to have good sized families would be best. Pass this information on to interested friends. We need co-ordination of effort if we are to keep to our standards.

"There is great need of Protestant literature here. I find that most of the standard works are little known. I have been asked to write a book like Griffith Thomas' 'Catholic [illegible]' and am seriously thinking of having a go at it when I get [illegible] if God spares me. I am getting old and will have very few further opportunities but I thank God for this tour.

"There is great need of an organised Mission to Roman Catholics here on Irish Church Mission lines. Could anyone take it up?"

Spiritualism In spite of the many efforts to extend the cult there seems to be a setback in the career of spiritualism. The broad common sense of the public has been staggered by the presentation of fairy photographs as realities by those who have been prominent in the exposition of spiritualism. The mentality that can believe in these contentions does not commend itself to reasonable men and women. We are passing out of the emotional period that made spiritualism a success. Now that calm examination of its phenomena does not dispose towards their acceptance, a reaction has set in. Nevertheless, we must be on our guard against its insidious assault on the Christian faith. When belief in immortality is based on survivals, a non-Christian temper is developed. The life in Christ becomes simply a prolongation of the life now lived on earth. It continues its old customs and pursues the lines of action familiar here below. The definitely Christian values are absent, and the whole outlook on eternity is changed. While it is true that a number of people have abandoned crude materialism through acceptance of spiritualistic teaching, it is equally true that a number of Christians, by adopting spiritualism, have lost touch with Christ and His Atonement, and have lost the sense of appreciating communion with Him. Spiritualism gives nothing that has not been already given by Christianity. We have all it teaches, and much more. The proportion of those who at one time have been under spiritualistic influences and have ceased to believe in its manifestations is very large. The disillusioned are generally difficult to win to any faith.

Continental Notes

Evangelical Alliance in Germany

Speaking at Stuttgart on the progress and problems of Christian unity in Germany, the President of the German Branch of the Evangelical Alliance, Pastor Zilz, said that during the past year the Alliance in Germany had made good progress, especially in three spheres of influence, (a) in the well-attended Alliance Conferences which had been held in various parts of Western Germany, (b) in the arrangements for the Universal Week of Prayer, which were greatly helped by the broadcasting facilities given to the organisers, and (c) in the organisation of evangelistic work, including youth and missionary weeks on the principles, and in the name, of the Evangelical Alliance. These gatherings had been attended by thousands who mostly had not been reached by the Gospel of Christ.

Arising from this progress there must be problems. The forthcoming visit of the General Secretary of the British Organisation was being looked forward to, when questions of policy and organisation might be asked and answered in the spirit of mutual understanding and of the real meaning of the unity of the Spirit in the bond of peace.

German Protest against Papal Claims

The "Deutsche Evangelische Bund," with which the Evangelical Alliance has long had association before the late war, has now had its first post-war meeting, and has issued a proclamation which contains strong re-affirmation of the basic principles of the Reformation. The wording of this proclamation makes it clear that it is a protest "against the Roman Catholic Church and designed to re-affirm the continuance of the anti-Catholic passion" of the Bund. Nevertheless the proclamation recognises that in Germany strong movements within the Roman Catholic Church are on the point of finding (it is hoped) "a new relaxation to Luther and to the Reformation." Nevertheless those responsible for the proclamation are in full knowledge, better now than at any other time, that Protestants are separated from the Roman Catholic Church by questions of the Truth, and not by mere protests. Referring to the mission of the Protestant Church as distinct from the Roman, the proclamation states: "The Evangelical Church knows no will for world domination." Then concerning the Roman Catholic Church it adds: "she feels herself to be called to be an ambassador of the Kingdom of God in this world—nothing else." "Never can there be, or can 'unity' come, as a result of conversations between Churches, as the head of the Roman Catholic Church knows no other way of unity than by unconditional surrender."

Universal Week of Prayer in Germany

The Week of Prayer has been very widely observed throughout Germany, and as indicated above has been largely helped by the broadcasting facilities which have been granted to the German Branch of the Evangelical Alliance. Preparations were made not only by the German Evangelical Alliance, but by the official Press Information Offices of the Landeskirche, now called Deutsche Evangelische Kirche. Like last year the Nordwest German Sender Hamburg-Koeln broadcast every morning a short address on the topics of the Week of Prayer. The speaker was the Chairman of the Hamburg Group of the Evangelical Alliance, the Methodist Pastor Schneck. On the closing Sunday of the Week of Prayer the Lutheran Pastor, W. Zilz, President of the Evangelical Alliance in Germany, delivered the sermon in the service of the Free Evangelical Church of Direktor Heitmuller, Hamburg. As an example of this great interest in the annual Week of Prayer we mention Duesseldorf. Here more than 100 meetings took place from January 2nd to the 8th in evidence of the power of the spirit of Christian Unity in our days. There were sixty speakers in the various meetings, forty belonging to the Evangelical "Landeskirche" and twenty were members of the Free Churches. The Week of Prayer was inaugurated by a united meeting in which the address was given by the deputy of the President of the Rhine Evangelical Church, Oberkirchenrat Dic. Dr. Beckmann who had also inaugurated the Week of Prayer in Duesseldorf in 1946. It is remarkable that for 1950 the "Watch Words" of the Moravian Brethren will include in the first week reference to the Universal Week of Prayer.

Berlin

The Evangelical Alliance in Berlin can look back on a particularly hearty and fruitful Alliance-Fellowship during the very difficult time from 1938 to 1948 under the leadership of the Methodist Superintendent E. Scholz. He was the leader during these critical years and it must be regarded as a sign of special confidence in Superintendent Scholz that he was unanimously asked to retain the office of chairman which according to the rules ought to have been changed every two years between the Landeskirche-Group and the Free Church Group united in the Berlin Evangelical Alliance. Now after ten years the Director of the City Mission in Berlin, Pastor Damrath, has been elected Chairman of the Berlin Alliance Group. The British Organisation of the World's Evangelical Alliance is aware of the importance of a strong Alliance Movement in Berlin and sends its sincerest best wishes for the success of their work.

Greece Acquittal of Dr. G. A. Hadjiantoniou. We have kept our readers posted with events concerning the charges brought against the Moderator of the Greek Evangelical Churches, Dr. Hadjiantoniou, but have not supplied them, so far, with the good news of his acquittal from all charges, at the trial on Appeal, which took place on the Island of Rhodes at the end of November. In a full letter Dr. Hadjiantoniou tells the story and his friends, as they read it, will not need to be reminded that their prayers on behalf of Dr. Hadjiantoniou and those standing with him in Greece for the truth and liberty, have availed much. Dr. Hadjiantoniou, writing to the General Secretary in London on November 29th, said:

"The trial lasted five hours and I must say that the judges tried to be objective and impartial. There came with me from Athens this time two lawyers, both of them Christian men, who rendered very good services to our case. The only witness who was examined was the same professor of religious instruction who had been examined the last time. Once again he pointed out that the booklet 'The Word of Truth' is not in accordance with the Greek Orthodox doctrine. He gave two instances of this disagreement, the one being the question whether there is any other mediator between God and man besides Jesus Christ, the answer being given in our booklet in the words of the Scripture in I Timothy 2: 5, and the other being the question whether there is salvation through anyone else besides Jesus Christ, the answer being given in our booklet in the words of the Scripture in Acts 4: 12. In connection with the first question he said, that besides Jesus Christ there is Virgin Mary in the office of a mediator, and in connection with the second he said that besides Jesus Christ there are the sanctifying offices of the Church, by which he meant the seven Sacraments. And he pointed out that had I not confined myself to the Holy Scripture in dealing with those two questions but had made use of the Holy Oral Tradition I would have come to different conclusions. When my turn came to be examined I denied that there exists such a divergence between the *official* Greek Orthodox doctrine and the contents of my booklet on these two points. As regards the first question I said that the official Greek Orthodox doctrine does not accept the Virgin as a mediator in the same sense in which it accepts Jesus Christ as such. I said that I had given my booklet definite references to the Holy Scriptures in answering that question and the witness of the prosecution should have done the same and should have given definite quotations from the Holy Oral Tradition if he wanted to refute the conclusions of my booklet. I went on to challenge him to give the court one single quotation from the works of St. John Chrysostom, St. Basil or any other of the Fathers of the Church which recognised a second mediator besides Jesus Christ. The president of the court repeated my challenge to the witness and asked him if he could produce such quotations. The witness said that he was sorry he had no such quotations handy. In connection with the second question once again I denied the statements of the witness and said that the *official* doctrine of the Greek Orthodox Church does not place Jesus Christ alongside the Sacraments, as if He were one among many saviours but that it accepted Jesus Christ to be the centre around which the Sacraments revolved and those were meant to lead to Jesus Christ Who is the only Saviour. Once again I challenged the witness to bring any quotations from the Fathers which stated the official Greek Orthodox doctrine on this point in a different way. The witness once again was unable to accept my challenge. The public prosecutor asked that I should be condemned. The lawyers made very good speeches and after the judges held a conference which lasted one and a half hours. At last they came back and pronounced the judgment according to which I was the victim of an error in believing my booklet to be in accordance with the doctrine of the Greek Orthodox Church and that therefore I was guilty of negligence for I could have found out that disagreement had I taken greater care. Seeing, however, that the criminal law does not punish this particular crime if it is committed by negligence, but that it requires a positive criminal intention, the Court acquitted me.

"A good number of people were present at the trial and I am glad a good opportunity was given to me and to the lawyers to witness the saving power of Jesus Christ. One could sense the spirit of sympathy with which many of the spectators were following the trial and at the end of the trial I received the congratulations of people unknown to me. One of the judges who seemed to be particularly sympathetic during the trial asked for a copy of our Church's book of order as he was interested and wanted to know more about the Greek Evangelical Church.

"I hope these details will be of interest to you. I have no doubt that God had some definite plan for us in connection with this trial and we shall certainly reap the blessings. Once again I want to tell you how deeply both myself and the other brethren here appreciate the invaluable assistance which you gave us. It is a great thing for a small religious minority like ourselves to know that we have good and powerful friends who are willing to come to our aid. Please convey to the members of your Council our heartfelt thanks for all you have done for us in this case.

"Almost one of the first things I read when I came back from Rhodes was the announce-

ment in Evangelical Christendom of your proposed retirement from the Secretaryship of the World's Evangelical Alliance. I was very sorry indeed to read this and I know that the news will give much sorrow to all your brethren in this country. We have come to associate the stalwart defence of the Gospel by the World's Evangelical Alliance with your gracious person and we feel that a real gap will be created by your retirement. We shall be praying that God may lead your Council in their deliberations on this point."

G. A. Hadjiantoniou

The Evangelical Alliance in Hungary

We have received further communications from the Hungarian Branch of the Evangelical Alliance, which give us news of the safety of some of our friends in Hungary, about whose reported arrest there had been concern in London. We are indeed glad to be assured that they are alive and well, and free from arrest. The letter continues: "Since our last letter the preparation work of the Universal Week of Prayer in Hungary has made good progress. As far as it is possible to see, it has never been so widely observed as it will be in 1949. The programme has been translated and printed in Hungarian, with some slight changes necessary because of the situation in Hungary. We hope that the Week of Prayer will open a new source of spiritual blessings in the history of the Hungarian Revival. Pray for us. I wish you and all members of the Alliance in England a Happy New Year. With warm Christian greetings in the name of the whole Hungarian Evangelical Alliance."

The Portuguese Evangelical Alliance

The Council of the British Organisation have made further grants of £25 for the funds of the Portuguese Evangelical Alliance, and £35 for the maintenance of the "Christian Centre" in Lisbon, which is shared in association with the International Missionary Council. Senhor Moriera has retired from the Presidency of the Portuguese Evangelical Alliance, but is now helping to edit the new magazine of the Lusitanian Church in Portugal, *Ecclesia*, copies of which have reached us and seem to suggest a useful, if possible, medium for furthering the work of Christian Unity and the Portuguese Evangelical Alliance. We understand that a temporary committee has been formed in Lisbon to carry on until March next, when it is hoped that a general meeting of the Portuguese Branch will take place, and a new General Committee be elected. In the meantime our friend Mr. E. R. Holden is chairman of this committee, and we owe him much for his past and present services to the Portuguese Evangelical Alliance, and to the cause of Christian unity generally in Portugal.

Holland How far those in Holland, responsible for the disruption (we do not mince words) of the Dutch Branch of the Evangelical Alliance, are aware of the feeling which their action has aroused in this country, and in other countries of Europe, we do not know. We have before us, however, correspondence, including several letters from Holland, expressing surprise and regret that any responsible for the Amsterdam Conference, or others, should have been party to any such disruption, although it can only be temporary. Arrangements for the observing of the Universal Week of Prayer in Holland, while not official, have been made by individuals, and we have before us one welcoming letter (from Haarlem) from which we quote: "The second week of January has nearly ended, and I have not yet sent you any report of the Week of Prayer here. That after 80 years the Dutch Branch was disrupted by the disbandment of the Council, is indeed very sad, and I can understand that it must have been a great grief to you, also. I think that perhaps for our Dutch people it was just too 'Godly,' but I hope it can, and will, be restored. With deep interest I have read about the many languages into which the programme for the Universal Week of Prayer is translated and that recently, for the first time, Hebrew was included. And now we are reading every day about Israel and Palestine! But now my short report. According to the Programme we met in the Moravian Church as the Hernhutt Brotherhood has been in Haarlem for two centuries, close to the Foundation Parish in Zeist, near to Utrecht which you visited in 1932 at the Conference of the Evangelical Alliance held in that year. Now at the first meetings of the Haarlem Week of Prayer the numbers attending were rather small, but later the congregations were better, and many pronounced their thanks for the meetings. I have even received a letter from the secretary of the 'Parish Commission' of the World Council in Holland telling me that within a few weeks they will put the Week of Prayer 1950 on their Agenda. So I really hope that the strivings and work of the Dutch Evangelical Alliance may revive here in Holland." We are deeply grateful to our correspondent and friend, Dr. D. E. Boeke, for his letter, from which the above information is taken. We ask our friends in Holland, and elsewhere, to help us to see that a great wrong is righted and that the cloud which has been allowed to come over the historic existence and influence of the Dutch Branch of the Evangelical Alliance may be resolved in the sunshine and light of Christian unity and love, the "unity of the Spirit in the bond of peace," without restrictions of Church Union to shine again with increasing brightness.

Spain The British Organisation of the World's Evangelical Alliance is responsible for much activity in Spain, if only by correspondence. We are, however, in touch with those who go and come, and others who are resident in Spain, and from whom we have received recent information concerning the unsatisfactory religious conditions in Spain as regard the Protestant Church and all Protestant effort. A correspondent writes: "I suppose you know that the fine of £200 has been confirmed and increased on our brethren at ——— for the crime of meeting together—about nine of them—and for the reading of Scripture and Prayer, also that the Chapel in Gijon, closed by the authorities about six weeks ago, continues shut, even our children were unable to have their Christmas Tree. The Christian Press in all countries should know these and other details of the present persecution, so that the public conscience of a civilised world may know the truth as to what we Protestants are passing through." This correspondent sends us a cutting from a Spanish paper of December 20th, which, under the heading "A Calvanistic Pastor does us Justice," states that the Pastor of a Calvanistic Church in Wales has published a letter in the *Catholic Herald* in which he denies any foundation for the affirmation that the Protestants in Spain meet any obstacles for the exercise of their worship. The same writer affirms that he was able to celebrate a religious service in the Evangelical Chapel in Barcelona on the occasion of his recent journey to Spain. Of course this experience in Barcelona has no parallel in other parts of Spain. The cases referred to are attacks on chapels in Madrid and Linares, as also in Albacete and Orense Province, besides the two cases already known of the fine at Medina and the closing of the Gospel Hall in Gijon.

The General Secretary's Visit to Germany

The General Secretary, Mr. H. Martyn Gooch, is paying a deputation visit to Germany during the first fortnight in March. Mr. Gooch's visit is sponsored by the Foreign Office (German Section) and is undertaken in response to cordial invitation from the President and Committees of the German Evangelical Alliance (Deutsche Evangelische Allianz).

Mr. Gooch leaves England on Monday, February 29th, and he will be thankful for sustained prayer during his journeys out and home, that both physical and spiritual strength may be given, and all contacts in Germany help the great need of that distressed country, the Gospel of Christ as Saviour and Lord, and the "unity of the Spirit, in the bond of peace."

Mr. Gooch's itinerary will be as follows:

Tuesday, March 1st	Arrival in Hamburg
Wednesday, March 2nd	Hamburg
Thursday, March 3rd	Wuppertal
Friday, March 4th	Wuppertal
Saturday, March 5th	Dusseldorf
Sunday, March 6th	Dusseldorf
Monday, March 7th (American Zone) ...	Frankfurt/Main
Tuesday, March 8th	Stuttgart
Wednesday, March 9th	Stuttgart
Thursday, March 10th	Heidelberg
Friday, March 11th	Marburg
Saturday, March 12th	Göttingen
Sunday, March 13th	Göttingen
Monday, March 14th-15th	Return Journey to England

The Sovereignty of God*

by the Lord Bishop of Chichester (The Rt. Rev. H. A. Wilson, D.D.)

"I am quite sure that those who have planned the programme for the Universal Week of Prayer, 1940, have done wisely in beginning with the great opening thought of the "Sovereignty of God," because God is the beginning of all good things—all recovery, all hope, all forgiveness, all power come from God; and, therefore, we must begin at that point. "In the beginning God"; "In the beginning God created"; "In the beginning" the Spirit of God brooded upon the turmoil and ruin of the universe, and began the process of putting things right, because it is only God Who can do that.

The world is in chaos to-day; it is in a state of bewilderment and anxiety and fear and despair; and it is only as the Spirit of God takes control that the world can ever be put right. Therefore, we begin with the thought of the Sovereignty of God.

I want to spend a few minutes in defining our terms, so that we may know exactly what we are talking about; because I do feel that one of the mistakes we often make is that we use words and phrases which have become current among us and, if asked, we could not for the life of us define exactly what those words and phrases mean. Belief in God—what a tremendous thing that is; and how easily and superficially some people say it! There is the person who attaches little attention to organised religion. He lightly says, "Of course, I believe in God." Does he? Is there not something deeper than that in true belief in God? Well, I would ask you with me to spend a few minutes while we define this term, and try to get at the root meaning of what those words signify.

We say we believe in God; *we believe in the fact of God*: that there is a great eternal Being Who has a purpose for the world, Whose "eyes behold, whose eyelids try, the children of men"; that there is One Who sitteth above the water-floods" be the earth never so unquiet." He is there; there is God. Belief in God means *belief in the law of God*: that He has given us a law which shall not be broken, a law which is broken only at our great loss; that law which God has made, and in the infringement of which is sin; a law which has not been made—if I may so put it—for God's sake, but for our sake. The laws of God have not been drawn up because God has foibles and fancies in this, or that direction. They have been made because God loves His children, because He knows what is right and best, and what is most satisfying for us, and that the path of useful and happy living is along the line of His Will.

Belief in God means *belief in the will of God*, that God has a great purpose for our lives, and that purpose is that the opportunities which life brings to us to serve Him shall be so used that we are trained little by little, and day by day, for that unspeakable bliss—companionship with God throughout all eternity. Belief in God means belief in the power of God: that God exercises control, and directs; that He is really active in the affairs of men. I sometimes think that that kind of belief is dying out in many quarters to-day. People are prepared rather easily to believe in an absentee God. But He is a God Who is with us in the world, directing and controlling the affairs of the world. That is something of what we mean by belief in God.

Someone may say, "Yes; but you have not defined the word 'belief.'" It is most important that we should understand what we are talking about, because we use that word "belief" in several different ways. I believe that Julius Caesar conquered Britain in 55 B.C. But I do not really care whether he conquered Britain or not. I do not care whether he conquered it in 55 B.C.—or 54, or 57, or whether he ever conquered it at all. We say we believe that Henry VIII had six wives. I do not care whether he had sixty; it does not make the slightest difference to me.

When we use the word "belief" we sometimes use it to mean "assent" or acquiescence. I accept some statement as a fact; but that fact has no moral significance to me; it has no moral drive and no power behind it. It is not in that sense that the Bible uses the belief or faith. Belief in the Bible sense is not mere acquiescence in a fact of no personal significance, but the acceptance of a truth which is of moral power and force in life and conduct. That is what belief in God means. The person to whom I have referred in imagination, who says casually, "Oh yes, I believe in God," may be merely assenting, may be acquiescing in the fact that there is a good God; but in the Christian sense of the word he is not really believing in God; because we only believe in a fact, in that sense, when it influences our life and character and thought and behaviour. It is in that sense I am using those words; it is in that sense that we are thinking of the sovereignty of God in this meeting to-night, and seeking His help and guidance. Can it be better expressed than in the words of one of our most beautiful prayers: "Almighty God, Who alone canst order the unruly wills and affections of sinful

*Address given during the Universal Week of Prayer, at the Central Hall, Westminster, S.W., Monday evening, January 8th, 1940.

men, grant unto Thy people that they may love the things which Thou commandest, and desire that which Thou dost promise, that so among the sundry and manifold changes of the world our hearts may surely there be fixed where true joys are to be found. Through Jesus Christ our Lord." There you have a wonderful statement of belief in God operating in the lives of His children.

What do we mean by acknowledging the sovereignty of God? It is not merely a matter of assenting or acquiescing; it is something far deeper than that. Acknowledging the sovereignty of God means complete submission to the will of God; unconditional surrender. Now I want to dwell upon that thought for a little while, for I am quite sure that there is a great deal of confusion in the minds of many good people to-day. We look at the world in its distress, its chaos, its sin, its despair, and we say, "If only the world could find its way back to God, all would be well." Or perhaps we say, "If only God would come and help us, all would be well." Be very cautious of speaking like that, because we can never make use of God in that fashion. Do you recall that strange and most instructive story in the Old Testament where the people of Israel were fighting against the Philistines; they were very dubious as to the result of the battle. Then a happy thought struck them. They said, "We will get God into this business; we will bring the Ark of God into the battle, and then God will have to come and help us, and we shall win." But it did not work out like that. They lost the battle, and they lost the Ark! For God cannot be made use of in that way. God makes his offer to us unconditionally. What the people of our country, and of the world, have to recognise is that they cannot make terms with God. It is no use merely asking God to deliver us out of our troubles in order that we may achieve our own aims. It is no use asking Him to give new vision and courage to UNO or whatever it may be. Obedience and submission to God comes first and we must make that act of submission without any thought that by it we shall find our problems solved. It may be that God has still to lead us through deep waters before we have the blessing for which we are all yearning. It is here we must begin: "Father, we have sinned against Thee. We come to confess to Thee our sins, and to seek Thy forgiveness." Penitence, unconditional penitence must come first and then in God's good time He may shew us the way out of our troubles. We have been hearing a lot about our national sins and problems lately. The Lord Chancellor, and Mr. Claud Mullins, a former London Magistrate, have been talking about them. But smaller fry have been saying those very same things for the last ten years, but no one took very much notice. Now everyone is alert, and they are saying: "Look at the moral condition of the nation; look at the breakdown of our home-life; look at the dishonesty and theft that is rife on every side." What is the way out? Some people used to say, "Well, of course, Christianity was necessary in the earlier stage of human training, but now we have learned from the Christian religion the kind of things we ought to do, and we can now dispense with it." Look at the world dispensing with the Christian religion! See what it has thrown away. You cannot have a Christian standard of life, you cannot retain Christian morals unless you have the Christian religion to propagate, and foster, and educate the life of the nation, making it strong and robust. You can no more have the Christian way of life without the Christian religion than you can have apples without the apple tree. The Christian way of living is the fruit, and the Christian religion is the root. You cannot have the fruit without the root. And that is why we must find our way back again. We are not going to solve the problem by saying, "We must tighten up in this direction, and in that, in order to strengthen the home-life of our nation." Those things that these good people have been saying are all true, but after all, the things they are deploring are only symptoms of a disease, and it is the disease which has to be cured. A doctor is not concerned mainly with the symptoms; they are very useful to him, of course, because they reveal to him what is wrong. But he does not paint the dyspeptic's white tongue red and say, "You are now all right." He knows that the white tongue is a symptom of something else, and when that something else has been put right, then the tongue will become normal again. That applies to the whole of our national life. The disease which is the cause of all these distressing symptoms must be healed.

What is it that we are to do? I do not think it is very much good to go on scolding and warning people of the dangers that beset them. I think that has been done, perhaps it has even been a little bit overdone; because when things have been said a good many times, no one takes any notice; and that is a very dangerous state of affairs. What is it that we can do? Well, in one way, the real remedy must be with God. You study history, and you discover that there were great moments when humanity made a new start, when some new revelation was given. Why did those things happen? No one knows why; for "the wind bloweth where it listeth; and thou canst not tell whence it cometh, nor whither it goeth." And so is the work of the Spirit of God. It can only be by an act of direct intervention by God, God coming Himself, and revealing Himself in some great new chapter of spiritual history. You and I must wait, and hope, and pray for the

intervention of God in the world to-day.

But there is something else, this time, something that we can do, people like you and me. You remember our Lord's technique; He had learned it as a little boy. In the kitchen of His home at Nazareth He had seen His Blessed Mother making the bread for the family. I have often pictured Him at the table watching her as she mixed the measures of meal. Then He would see her take a handful of something, and sprinkle it on the mixture, and mix it up again, and He would see the whole thing come to life. It was the leaven, or the yeast, that it leavened the whole mass. And years afterwards when He was teaching the people, He said, "The Kingdom of Heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven is the personal influence of God's people. Are we, you and I, leavening the social circles in which we move? There is a great call to-day for an uplift in the whole quality of our spiritual lives. I wish I could say this as well as it needs to be said, because I believe from the bottom of my heart that it is something which needs to be deeply impressed on us all in these days. Do you remember how during the war there was a slogan, which caught on in a wonderful way, and was a great help and blessing to many people—"It all depends on me; and I depend on God." And that was true. The people who won the war were the people who "stuck it out." If they had lost their spirit, and thrown in their hand when the bombs came hurtling down, all the work of our airmen, our sailors, and soldiers, would have counted for little. It was because the inconspicuous, simple people here at home remained firm, and because they kept a stout heart, and showed kindness and sympathy to their neighbours when everything around was being destroyed, and because they helped to keep the spirit of the nation up. But there is a bigger war on to-day, and it still depends on you and me, and we depend on God. *What is the quality of our spiritual life?* Are the people with whom we are mixing in our streets and homes seeing that our religion is a real power in our lives, that it is making us kind and sympathetic to others? Or do they see that our religion makes us forbidding, and aloof, and apart from all the gentle, and sweet, and charming things of life? We have spoken of the sovereignty of God, and it is only disclosed to the eyes of other people through the lives of His own children in the world to-day. If that sovereignty of God is seen ruling the hearts and lives of simple people like ourselves, then a new power will come into the land; and those around us will say: "These people profess a religion which is a real power in their lives. That is what we need in our own homes and lives." "It all depends on me; and I depend on God."

His Coming Again

By the Rev. R. F. V. Scott, D.D.

"Amongst the thousands who make preparation to celebrate Christmas, and even amongst that proportion of them whose celebration will have any religious character, there are few who give more than a passing thought to the main theme of the Advent season. The remembrance of the Saviour's birth at Bethlehem evokes a joyful and widespread response. There seems to be little interest in the truth that He will one day return to earth panoplied in Divine power and authority to be the final Judge both of the quick and the dead.

"One reason for this is that when people think of the Second Coming at all, they are inclined to place it in the very remote future. They think of it as some infinitely distant end to which creation is gradually—very gradually—moving. To think thus is completely to ignore Our Lord's own words on the subject. Alike in parable and in plain direct speech, He makes it quite clear that His return is not an end to which creation is moving but an end which will come upon creation from outside itself. It is not a goal which the world will reach by its efforts. It is a final assize to which it will be summoned. The time of its happening has therefore nothing to do with any march of human progress or any stage reached in civilisation. The moment of it is in the counsel of God alone.

"Another reason for the virtual ignoring of this truth is the prevalent weak and woolly conception of what is meant by the love of God; a conception from which the argument is produced that it is bound to be all right for everybody at the end. No doubt this conception arose in reaction to earlier harsh and unloving ideas of God's justice. The reaction has gone too far. We have no right whatever to deprive our idea of the love of God of any moral content; which is exactly what we do if we say that it is bound to be all right for everybody at the end.

"If that were true, where was the need for the Cross? Our Lord did not die merely to save men from the temporal consequences of their sin. We know from our own experience that contrite acceptance of His forgiveness by no means always removes the earthly consequences set in motion by our wrongdoing. His death was concerned with eternal issues. His forgiveness is offered to us here in time, to save us from that final separation from God which, without it, must be our portion at the last."

(From the *Sunday Times*.)

China and the Christian Faith*

REVIEWED FROM THE STANDPOINT OF THE UNIVERSAL WEEK OF PRAYER BY MR. FRED MITCHELL, (HOME DIRECTOR, CHINA INLAND MISSION)

It is a great privilege to be here. I know you will not look to me for any pronouncement on the political situation in China; I have little to add to what you already know. We are gathered here rather to consider the situation there against the background of the theme of this day in the programme of the World's Evangelical Alliance.

One of the greatest days in my life was the day when God showed me the world against the background of His own redemption; when I was taught that before the world was made, in the councils of God it had been redeemed; that before there was a sinner to be saved, or a sin to be committed, a full provision had been made in the counsels of deity to deal with the emergency when it arose. So in these few minutes, as God shall help me, I want to help you to think of China against the background of Christ's redemption. There is, of course, a great danger in these days that we limit our thoughts to the scraps of news which come to us from the daily papers. Thus there are one or two preliminary things I would like to say for the missionary must view China in a somewhat different way from that view which is necessarily taken by the politician or diplomat. We view it as a land where there is living to-day 463 millions of people for whom Christ died. So our concern in any political, or military developments must be—How do they affect the preaching of "the only Name given under heaven among men whereby men must be saved"? We are not interested in the internal political conditions of a country, as such. We are interested in them as we view them as friendly, or as inimical to the spread of the only message which can save men, and which we are permitted to proclaim to the world. Therefore it is right that we should give thanks to God for the great help towards this end which has been rendered by the President of China, Chiang Kai-Shek. Despite any personal failings on his part, or the failings on the part of his Government, during the last few years every opportunity has been given for the most widespread preaching of the Gospel; and for that we give unfeigned thanksgiving to God. Is it not a truly wonderful thing, that in a nation, a republic, with its 463 millions of people—one in five of the peoples of the world—that the head of that Government should be most deeply interested in the Gospel which has won our hearts?

Then we must face the fact, whatever our personal inclinations may be, that wherever Communism has spread in China, grave restrictions have been put upon the preaching of the Gospel, and even worse than that. The situation at the present time is that one-third of China is under the control of a power, an ideology, which seems to be clearly anti-Christian. There must be, of course, variations of this anti-Christian influence, and expressions of it, but, in the main, that seems to be its general character, wherever that power has spread. Having come to a city, or a district, it has shown, first of all, real toleration; and sometimes it seems as though the coming of this new force would mean larger liberties than otherwise in the preaching of the Gospel. Then, almost always true to type, when power has once been established, toleration has given place to suspicion, and before long suspicion has given place to restriction and persecution. As we watch the development of this policy which we have learned to know so well in these latter years, it gives us the greatest concern as we see some of the hundred million of Chinese children, so lovable, and attractive, and responsive, being trained as spies in this dark system. In north-east China and in Manchuria tonight, as we sit here, children are being pressed into espionage, and they are frightened lest they should fail in their duty of spying upon their families, and teachers, and others. They are giving their reports, which slowly means the silencing of the preacher and the teacher concerning the truth of God.

Of course, we are hearing wonderful stories of Christian courage, such as can hardly be matched in the annals of the Christian Church. How stirring to our anaemic blood to hear of some of the Chinese Christians in north-east China quite recently being commanded to dig their own graves, and singing the songs of Zion while they did it; and when they were being buried alive, the last that was heard of them as the earth covered them was that they were still singing, as they were being suffocated, the songs of the Lamb, and of our God. That is the serious situation in various shades of colour in one-third of China—in north-east China and in Manchuria.

What about the other two-thirds of China? The picture there is as bright as the picture in the one-third of China is dark. It is almost impossible to exaggerate the opportunities which abound. On every hand, among every class of people, there is a hearing, and a response which completely baffles the

*Address given during the Universal Week of Prayer at the Central Hall, Westminster, S.W., Thursday evening, January 6th, 1938.

世界基督教聯合公禱週

世界基督教福音教義同工致各國同道函

中華全國基督教協進會啟
（會址：上海圓明園路一六八號）

UNIVERSAL WEEK OF PRAYER 1949
The Letter of Invitation in Chinese

The UNIVERSAL WEEK OF PRAYER 1945
Universal Topics for daily Prayer in Chinese

missionary, and the Chinese Church, to overtake. If you could put down in Free China to-night all the missionary forces of the world, they would all have their hands full, and there would still be much left to be done. One of the great encouragements in these days is the wonderful response of intensive Evangelism in some of the Chinese cities. Modern methods are being used to preach the Gospel to the largest number of people in the least possible time. With loud speakers great crowds of people are being reached in the open air, and the largest auditoriums are not equal to contain the crowds who gather. And the number who come forward as enquirers completely baffle the Churches to deal with personally. It is no problem to-day, as I discovered last year during by visit to China, to get a response to the preaching of the Gospel. You hardly dare to ask for a response, for if you do it will simply overwhelm the few workers who are on the spot to take advantage of it. In a prison in the west of China there are nearly three hundred baptised Christians, all prisoners; and there are ten deacons doing long-term sentences, four of them serving a life-sentence for murder, and who have been truly converted. These deacons are examining the converts for baptism, and only on the most careful examination are they admitted to membership in the Church. The chief warder, seeing the work of grace in the hearts of these prisoners, said: "There is nothing I can do except become a Christian too."

Turning to the other extreme. One of the last meetings I held in Shanghai before leaving was in a most luxurious Chinese home, where a number of Chinese leaders, holding strategic positions, were invited for a feast and for a meeting; and after the meal we gathered in the drawing-room; the host said to me: "I want you to preach the Gospel to them; we want to hear nothing else." And in the simplest and most pungent terms I preached to them the Gospel. There were present a leading architect, an eminent lawyer, the President of the University and his wife, the wife of a general, and so on. Afterwards we began to do personal work winning souls for Christ. The last thing they said before I left was: "Can't you possibly stay in Shanghai for another year? we will make arrangements for you to have drawing-room meetings every night through the year; and we will find you people of this calibre to whom you will be able to present the Gospel." These two incidents are typical of the prisoners, on the one hand, and of the intelligentsia on the other, and of the interest which they are showing in the only message which can save.

China is, of course, facing to-day a tremendous challenge. I came back from China not wondering at all that hell itself was concerned to stop this widespread interest in the Gospel. We too, who look on, are facing the challenge. There in China only one in a hundred of the opportunities which face the missionary can be seized. Is the rest of China to go behind the iron curtain? Is the Gospel message to be closed down in that one-third part of China? If we were to look at China to-night merely as men, and quite possibly as some in high political circles do, we should be filled with apprehension. But you and I know that our trust is in the Living God. We have seen Him in the past deal with those who have exalted themselves against Him and His Christ. And we have access to the Throne, from which all other thrones derive their power by delegation. We believe that the issue in China, humanly speaking, is to be determined by men and women who know their way to the Throne of Grace.

So I take this opportunity of laying the burden of China upon the hearts of those who are gathered here to-night. I would ask you to join with us in beseeching God to make the wrath of men to turn to His praise, and the remainder to restrain. The trouble is that we ask so little, and expect so little. I was brought up in a very simple country Methodist circle, for which I thank God. I remember an old class-leader who had a great influence on me as a young believer, once saying to us, and repeating it for emphasis: "The best way to please God is to plunder Him!" Our prayers are so small. We ask little, and we expect less.

"We are coming to a king,
Large petitions with thee bring,
For His grace and power are such
None can ever ask too much."

We come to God, not "to ask too much," but to ask that He would turn the battle in China, and that He might gather from China's millions a people for our Lord Jesus Christ.

I therefore set this picture of China against the background of Christ's redemption, which is the universal theme for praise and prayer in to-day's appointed topics.

"A generation has grown up which knows little and cares less for the tremendous struggles by which our forefathers purchased their freedom. Money-making and amusement divide the allegiance of most men, and Romish doctrine, unperceived, is stealing over the nation like an eclipse of the sun. If our purer faith is not to be lost we must refurbish the arms by which the Reformation was won. There are no weapons that will avail in this warfare except those by which our forefathers triumphed; they used the sword of the Spirit, which is the Word of God."

The Fall of Man and the Need of Regeneration*

THE REV. DR. W. E. SANGSTER, Minister of Central Hall, Westminster

This, as you know so well, is a United Prayer Meeting. We are in fellowship with our fellow Christians all over the country, and all over the world, in prayer. And at a Prayer Meeting an address is incidental; it is only there to clarify our thinking, and, maybe, to quicken the spirit of devotion and bring us to the high purpose of the meeting with eagerness and true understanding. I know quite clearly what my task is this evening; I have been given this fifteen minutes to prepare you for prayer, and our theme is: "The Fall of Man and the Need of Regeneration."

The Fall of Man! I can imagine some people thinking that fifteen minutes is an altogether inadequate period for any speaker to deal with the Fall of Man, let alone his need for Regeneration. But I do not think that way myself. I think the Fall of Man alas, is so patent in the modern world that I might save myself trouble, and you time, if I just urged you in imagination to look over the world as we see it to-day—and then myself to sit down; because it seems to me that the Fall of Man in this age is writ so large across the world, that any one who opens a newspaper, and takes an intelligent interest in contemporary events, is persuaded beyond a peradventure that man is, indeed, a fallen creature.

One of the tragedies of the situation is, of course, that the Fall is so deep, and the disease so deadly, that it is not only evil that is evil, but our very good gets turned into evil as well. These piercing brains of ours with their astonishing power to study the chemistry of the stars, and weigh the world in its balances—these brains of ours are given now not merely to atomic research, but to atom *bombs*. So our good is turned into evil. Or one thinks also of the glorious loyalty and courage of our youth turned twice within the lifetime of most of us into ghastly slaughter; and people to-day anticipating a third and a worse World War. I fall in with old people to-day who are *glad* that they are old, and who say, "I am turned seventy now; I shall have had my life out before war flares up again." And that is not merely the pessimism of age, for I fall in with *young* people who wonder, even in youth—think of it!—whether life is worth having, and whether the sacrifices some of them made in this last world conflict, have amounted to anything at all. If there was any need to emphasise the Fall of Man, I say again, one glance at the world as it is to-day would stress its reality to everybody.

For a generation past we have watched our people drifting from religion. The Victorians took for their prophets men like Thomas Carlyle, Charles Kingsley, Alfred Tennyson, Robert Browning and John Ruskin. All these men were on "the side of the angels"; they had spiritual purposes at heart. But this past generation has taken for its prophets men like H. G. Wells, Bernard Shaw, and Bertrand Russell, all of whom have made clear to us that they have no convictions concerning spiritual things at all—or no convictions that we could share. Man, they were once sure, could save himself. They were certain that it was possible for man to pull himself up by his own bootlaces. When I think of the increasing tragedy of this world, the drift from God, the awful increase in juvenile delinquency, the breakdown of marriage, the spread of crime—when I think of all this accumulated distress which cries aloud to Heaven, it astonishes me that there should still be people who believe that man is capable of saving himself, and who believe that talk about Fall of Man is the mistaken result of a gloomy study of this old Book.

I say again: look at the world; think of the tragedy of your existence and mine in this century; think that even after so short a period since the cessation of the last war, people should be talking again about air-raid shelters, and Civil Defence, and a new Territorial Army. Think of these things, and ask yourself again if the Fall of Man is not patent to your view, and whether there is any hope at all that man by himself can save himself.

This is the conclusion of the matter, as I see it. Clearly, we cannot save ourselves; our situation gets worse rather than better; none of these human panaceas have any saving potency in them. We are not suffering as a race from a cold in the head to be cured with a spiritual aspirin: we are suffering from a deadly cancer and can be saved only by a celestial surgeon. It is not by bending down, and pulling hard at our shoe-strings, that we can be saved: it is by looking up (as we, with a multitude of our fellow Christians, are doing to-night) in the hope that God Who loves and redeems us, will stretch out a hand to us, and, by means of that hand, lift us to Himself. And that is, indeed, what God has done already for our succour. He put a hand down from Heaven. You can see that hand still. It is marked with an ancient wound!

God says to us in Jesus: "You cannot save yourselves; you are fallen creatures; the best thing you ever did had something in it to be forgiven; even your penitence needs repenting of."

*Address given during the Universal Week of Prayer at the Central Hall, Westminster, S.W., Wednesday evening, January 5th, 1949.

EVANGELICAL CHRISTENDOM

Have you not wondered at times, as I have wondered, whether you ever did anything in your life out of pure love for God? When, by the Spirit of God, I get a peep into my own sub-conscious mind; when I see in the white light of Heaven the things that are motivating me even in holy things, I draw back and wonder if any of my motives are unsoiled. How often I find myself praying: "O God, let me go on doing the things I am doing now, but let me do them for better reasons."

God knows the motives that actuate us; the tendency to self-display; the sin which lurks deep down in the secret parts of our nature . . . and He loves us still. In Christ He comes to us with saving and cleansing power, and bids us look at the Cross and live!

The need of Regeneration! Let me dwell upon that. Come to the Cross! Feel the wonder of it! When you are most uncertain of yourself, most unsure of your inner motives, when you know quite definitely that at your best you are an unprofitable servant, come and gaze on

"The wounds that all your sorrows heal,
That dear, disfigured face."

Hold this in mind, that the God Who knows you through and through, Who has wandered, with a lighted candle, through all the dark places of your being, that that God has set His love upon you. You do not know *why* He loves you. Charles Wesley tried to answer that question once. He said:

"He hath loved, He hath loved us, because . . . *He would love.*" He could get no nearer to it than that.

Look into your own heart. You can see nothing that could explain or justify the love of God. You are, you feel . . .

"Of all earth's clotted clay the dingiest clot."

Yet He *chooses* to love you. He *sets* His love upon you. It is His Sovereign Will. That is your greatest distinction, in time and in eternity too. Though we are fallen men and women, and live in a world of men and women as obviously fallen, He loved enough to die for you and lives to raise you into life that is life indeed.

You must have heard this story, I suppose, at some time or other. You will know that in the Middle Ages the language of scholarship was always Latin. Scholars in those days had little use for what was called "the vulgar tongue." They conversed only in Latin.

A scholar was once travelling in the Low Countries. He was a poor man. Scholars are normally poor men. He was both poor and shabbily dressed. And as he travelled he was overtaken by a sudden sickness and fell in his tracks. Picked out of the gutter, he was carried in all his tatters and dirt into a hospital. As he was laid upon the table, two young surgeons were speaking of an operation which was being discussed at that time in Europe. It was an operation little understood and highly dangerous.

And, as these young surgeons were talking of their profession, this poor wretch was deposited on the table between them. Thinking that this was an unexpected "gift of the gods," one said to the other across the tattered form of the patient, and in a language the poor wretch was not supposed to understand: "Shall we try the experiment on this worthless creature?"

But the patient understood! He was a scholar himself. Looking at them both in turn, he answered in perfect Latin: "Will you call that man worthless for whom Christ died?"

What an answer! Observe the humility of the man. He did not say: "I am a scholar myself. I know Latin."

No, no! He had religion enough to know that none of these things matter in the sight of God. He knew that his claim to worth in time and eternity was this: that he was dear enough to shed the precious blood. "Will you call that man worthless for whom Christ died?"

Let this story quicken our praying. We are ourselves fallen men and women, and, apart from Jesus, we have no hope. For all who have discernment, humanism is discredited to-day. Even those outside the Churches are saying: "We must get back to religion." Dare to believe that, if there is as yet no sign of a great tide revival, there are multiplying small indications which give us hope that something wonderful will yet take place. Treasure those signs. Nourish them by your praying. Keep your eyes fixed upon the Cross. We are fallen men and women but—Glory to God!—we have regeneration in Jesus Christ.

A PRAYER MEETING IN EVERY CHURCH—

"A Church without a prayer meeting is like a brigade without ammunition. The pulpit is bound to be ineffective if there is not prayer in the pew. If the Church is to conquer the world, she must get to her knees. She must not only produce brilliant scholars and preachers, but a host of praying men and women."

World Mission Notes

Religious Liberty and the World's Evangelical Alliance

This is a subject constantly engaging the attention of the World's Evangelical Alliance, and, in fact, the Missionary forces throughout Christendom. Of the late President Roosevelt's "Four Freedoms" the second is the one which seems to be allowed, in political influences, to enjoy sleep, while others continue to receive lively discussion, is, of course, appropriate international settings. Really, the second Freedom, which concerns religious liberty, is of prior and vital importance to freedom in all its interpretations and applications.

In a communication from Geneva we learn that the (third) Committee of the Assembly of the United Nations has sustained the draft of Article 16 concerning freedom of thought, conscience and religion.

The text of the draft of the Commission of Human Rights which the third Committee of the Assembly had before it was as follows:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religious or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

The most important amendments proposed in the course of the discussions were the following. The first was submitted by the U.S.S.R. and reads: "Everyone must be guaranteed freedom of thought and freedom to perform religious services in accordance with the laws of the country concerned and the requirements of public morality." The Soviet definition advanced only a limited concept of religious freedom and sought to establish the principle that both the understanding and practice of religious freedom are subject to such laws as the State may be disposed to make.

The amendment proposed by Saudi Arabia called for the deletion of the entire second half of the Article, leaving only, "Everyone has the right to freedom of thought, conscience, and religion." If adopted, this proposal would merely declare that man has the right to religious freedom without in any sense indicating what that right involves.

Peru offered the following amendment: "Every person has the right freely to profess a religious faith, and to express it in thought and in practice, both in public as well as in private." This proposal would have limited the idea solely to religion and thus given no place to thought or conscience generally. It would have lacked the desirable objectivity for which the Churches have contended. Moreover, in its reference to expression *in thought*, no outward manifestation is in reality declared; and, in limiting the clear outward expression to *practice*, the door was open to perpetuate the traditional connection between "practice" and "worship." It might, therefore, be inferred that the various manifestations mentioned in the draft text and the right to change one's religion or belief were by implication prohibited.

The Russian amendment was defeated by twenty-three votes to nine. The Saudi Arabia amendment (to delete the words "freedom to change his religion or belief") was defeated by twenty-two votes to twelve. The entire Article was finally sustained by thirty-eight votes to three (Afghanistan, Iraq, Saudi Arabia).

The Jews and Missions

Writing in *World Dominion* Rev. Alexander McLeish raises the question, "In view of the situation of the Jews in the present-day world, we ask again: what does the future hold for the Jews? Are they to be the anvil upon which the Church makes itself or breaks itself? This is a question upon which all interested in the task of world evangelism should think clearly and deeply. It may well be that there has been here a blind-spot in our vision of the total task of the Church. The evangelisation of the Jews has been too long the Cinderella of mission work. Must it continue to remain so? Or is it at last to be given its proper place in the Church's evangelistic programme?"

Disaster at a Jerusalem Hospital

Many of our readers already know of the misfortune which befell the Church Missions to Jews through the tragic story of the scalding of a baby girl at their Hospital in Jerusalem, by a leaking hot-water bottle which resulted in the baby being a cripple for the rest of her life. There was a great outburst of sympathy for the child and her parents, and the Society was anxious to do its part in trying to help in this terrible tragedy that has befallen them. The story has already been told in detail, the delay in settling the case due to the war being on, the dispute over the interpretation of the laws of insurance in a mandated country which had previously been part of the Turkish Empire, and, finally, in January, 1947, the decision of the Court of Law in Palestine to award damages amounting to £15,000 against the Society. To this amount had to be added legal fees and costs which made a total of £17,421.

The Society, taken aback at the unexpectedly large amount awarded for damages, brought the case before the Court of Appeal. When the decision of the Court was upheld, the Society felt that it had done

everything possible to reach what the law considered right and fair, and must abide by this decision and try and find the sum of money which the Courts had decreed was just. So an appeal was made in July, 1947, asking for help in finding the extra money to meet this unexpected liability. It was stressed that the work of the Society in its various fields must continue to be maintained, so that what was sent for this appeal should be in addition to the normal support. The response to what came to be known as the Hospital Accident Fund was splendid and prompt, and subsequent figures have shown that what was sent in for this fund was indeed additional and extra.

In the meantime, four other missionary societies working among the Jews:

The British Society for Propagation of the Gospel among the Jews;
The International Hebrew Christian Alliance;
The Jewish Mission Committee of the Church of Scotland;

The Mildmay Mission to the Jews;

came to the aid of the C.M.J. with a very generous offer. They were, obviously, unable to make any gift from monies sent to them for their own specific missionary tasks, but they did the best they could, and sent £3,000 each as a loan free of interest, to be repaid when the Society were able. The response has been such that early in 1948 the Society was able to repay £2,000 to each of the Societies out of the £3,000 each they had lent us, being convinced that all this help from friends, sister Societies and others, was in response to the many prayers that had been offered, and that God had turned this misfortune into a means of rousing so much sympathy for the Society and its work.

At the close of 1948 of the £17,421 required to meet this catastrophe to the funds of the C.M.J., only £2,277 remained to be raised. The matter came before the Council of the World's Evangelical Alliance at its December meeting, when it was resolved to make a contribution of £50 to the relief of this outstanding debt from the funds of the Alliance.

The following acknowledgment, reported to the Council, was received by the General Secretary from the Rev. C. H. Gill, Secretary of the C.M.J.

"I reported to my Committee the very kind action of the World's Evangelical Alliance in sending us a grant of £50 in connection with the accident at the Jerusalem Hospital. I told them too how much we owed to you personally in the matter.

"As a result I am glad to tell you that the Committee wished me not only to thank you personally, which we do very warmly, but also to ask you if you would kindly express our grateful thanks to the Council of the World's Evangelical Alliance. In all my years with the Society I do not think I remember anything which has shown the real spirit of unity underlying all our separate organisations more than the ready help which so many Societies have given us in meeting this great crisis."

Angola Evangelical Mission

We recently received at headquarters a visit from Rev. M. Z. Stober, the founder and director of the Angola Evangelical Mission. This was unexpected, but most welcome, for Mr. Stober was present at the 1937 International Conference of the World's Evangelical Alliance. It is twelve years since Mr. Stober (who has now returned to Angola) was able to leave his work on a visit home, and he said before leaving London:

"Looking back to my first landing in Angola in 1920, what God hath wrought! 'Unto Him' be the praise. The message of Christ Crucified has been heralded forth far and near in all this part of Africa, sinners have returned to God, and over 100 native churches formed in the towns.

"From the Mission Centres, the work goes forward. There are with us in Angola two Christians who, constrained by the love of Christ and the impellings of the Holy Spirit, have spent nearly two months visiting some 40 churches in the towns, encouraging the Christians and doing Evangelistic work among the people. In the work from Santo Antonio do Zaire, we have been cheered by a gracious work of the Holy Spirit; groups of earnest Christians making Evangelistic tours in different districts for a week or ten days, crowds of two or three hundred usually gathering to listen to the message, and the churches in the towns have been quickened.

"Our recently formed groups of the 'Alliance Evangelica d'Angola,' amongst young people gives promise of much usefulness, the members are keen and active in service for Christ."

Nyasaland Shares the Week of Prayer

Writing from P.O. Cholo, Nyasaland, Rev. J. H. Dickinson, Superintendent of the Nyasa Mission says: "We shall observe the Week of Prayer as usual at about one hundred of our village centres and our stations at Cholo and Masenjere." He adds: "I read with interest some months ago, your article in the *Christian* on the World Council of Churches. We have our Christian Council here in Nyasaland—it seems to be useful as a liaison body between Missions and Governments in matters of education and social welfare, but spiritually it appears to be moribund. It is difficult for ritualists, modernists and evangelicals to work together."

Book Reviews

REV. E. F. KEVAN, Principal of the London Bible College, reviews

A PLAIN MAN LOOKS AT THE CROSS. By Leslie D. Weatherhead, M.A., D.D. (Independent Press, 6s.)

In many ways this is an attractive book. It draws the heart towards the Saviour and calls forth worship and wonder at "Love so amazing, so Divine." No reader can put this little volume down without the sense of having had the breezes of heaven blowing through his spirit and much re-invigoration. The volume is the result of great love for Christ and faith in Him, and it would be unjust to the author not to recognise this to the fullest extent possible.

To the present reviewer, however, and, he thinks, to many others, it is impossible to accept the theological account of the Cross which the author presents. The reviewer would also like at this point to say that he offers his comments not as a theologian, but as another "plain man." (It should not be forgotten that the "plain man" is often more of a theologian than the author seems to allow.) It will be helpful to arrange an estimation of the work under several main headings.

(1) *The Old Testament and the Cross.*

There is every sympathy with the "dissatisfaction" which Dr. Weatherhead describes. The language in which the New Testament interprets the Cross is difficult for the man of the twentieth century to understand unless *he knows his Old Testament*. But why should not the present-day Christian know his Old Testament? Is it any compliment to a classical student that he cannot understand the ideas of his authors because he has not mastered Greek or Latin? The first thing that has to be told to the young man is that he must learn the language. So also is it regarding the greatest theme that can ever occupy the mind of man. Should not the "youngster fresh from boarding-school, or a science student working in a university laboratory," be taken with kindly care and patient teaching to the pages of the Old Testament of which the modern methods of religious education have left him ignorant? It would surely then be much easier for him to understand the verse:

"But Christ, the Heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they."

Before the great saving deed of Calvary was performed God prepared the language in which it was to be described. It may be that a fundamental difference of view regarding the New Testament is dividing the author and the reviewer. Is the New Testament merely an early attempt to interpret the Cross in current terminology? Or is it a God-given and authoritative exposition of the meaning of that great event in the terminology specially designed by God?

Dr. Weatherhead feels that the Old Testament language and thought forms must be dropped, but what and if that language and those thought forms are the only ones that can sustain the meaning of the Cross? The New Testament interpretation of the Cross may not be regarded as just the first of a series; it is *sui generis*, and must surely be acknowledged as such. Owing to the new vogue in the estimate of Scripture so much Church teaching to-day is "post-New Testament" in sentiment and outlook. The reviewer agrees with the author in his plea on page 33: "Let us, loving God with our own modern minds, go back to the Gospel language and the historical records, not asked as trained theologians using a particular nomenclature, but as ardent, if simple, disciples, longing to enter, so far as may be, into the mystery of the central event in the world's history. Let us look at the Cross and try to find an interpretation which satisfies Western minds in our own day." But in so doing let us not clean the board of all the important old Testament teaching concerning Christ and His Cross, for that would be to act contrary to the teaching of Jesus Himself.

(2) *The Will of God.*

Dr. Weatherhead's suggestion of an "interim" will of God has been discussed by him elsewhere, but that fuller outworking of his thought does not make it any the more acceptable. It is so palpably contrary to the Scripture representations on the matter. It may be possible to reach some such idea as this by an attempted analysis of the consciousness of Jesus, but every thinking person knows how hazardous an adventure it is to try to build up doctrinal truth on foundations of this kind. The notion of an "interim or circumstantial" will of God plays havoc with all the revelation of purpose which the entire Old and New Testaments so forcefully present.

(3) *Sacrificial Conceptions.*

The author in a footnote on page 78 admits that he has not done "justice to the inwardness of the Old Testament idea of sacrifice." It is good that he is candid enough to acknowledge this; but what advantage is there then in putting up the "straw man" which he so painstakingly proceeds to demolish? A *synthetic* understanding of the teaching of both *priests* and *prophets* in the Old Testament presents a far more spiritually satisfying account than this caricature which the author offers under the guise of an ultra-historical analysis. The same return to a synthetic viewpoint is needed in the Old Testament as is taking place in the realm of New Testament studies.

(4) *Guilt.*

It is almost the main hinge of the author's argument that guilt cannot be transferred. But what does he mean by guilt? On examining his pages carefully it is quickly seen that it is "the feeling of guilt" about which he is speaking. A very different matter! It cannot be a new thought to the author that guilt is a notion which has two aspects (a) the demerit or unworthiness attaching to wrongdoing, and (b) liability to punishment. Every question touched upon here leads farther and farther into the deeper problems of theologies and philosophical thought, and perhaps this is not

the right place to enter into such arguments. This much must be said, however, that if law be understood as the very transcript of the Divine holiness, and not merely as an expedient or even an imperative concept, then the penalties attaching to law are not moral. This means that wrongdoing must involve the wrongdoer in the liability to punishment. The reviewer is not unaware that the author and others of his school of thought have rejected the notion of law and penalty, but such rejection of it is altogether unjustified, and is part of the cause of the ambiguities that are now said to beset the plain man when he looks at the Cross. In order not to extend the discussion under this heading to too great a length, let it be said, howbeit all too baldly, that guilt in the sense of personal demerit *cannot* be transferred; but there seems no reason, Scriptural or otherwise, for doubting that guilt in the sense of liability to punishment can be transferred.

(5) *Satisfaction for Sins.*

On page 31 the author quotes the line: "He sealed my pardon with His blood," and goes on to ask, "but does that mean I could not be forgiven without it? If my child 'sins' against me, I do not demand somebody's blood as an 'atonement.'" He takes up the point again on page 89, and quite gratuitously says, "The word 'satisfaction' suggests the pagan, gloating revengefully on another's sufferings. One is reminded of those old heroes who kept their victims in dungeons below the dining hall that their groanings might give their victors a greater joy and a deeper 'satisfaction.'" One cannot but feel that Dr. Weatherhead is less kind here than he might have been. He knows well enough that no believer has ever held such a nauseating and objectionable view of "satisfaction" as he has here found pleasure in depicting. What the author seems not to have appreciated is that it is one thing for a private individual to forgive sins, but quite another when it is the upholder of the moral universe who is concerned. The author raises the old Socinian objection to the Anselmic and "commercial" theory of the atonement by saying, "If our sins have really been 'expiated,' and if 'satisfaction' has really been made to God, then the ledger is already balanced and there is no need for forgiveness. If I owe a debt to Mr. Jones and you graciously come along and pay it, I may feel rather ashamed at letting you pay it, but I have no need to ask the forgiveness of Mr. Jones. He has got his money. The deal is completed." This is a just criticism of the Anselmic view, and all theologians agree it to be so; but who is interested in defending Anselm? The compatibility of the acceptance of "satisfaction" with the forgiveness of the sinner is defensible on far higher grounds than our author supposes. And what, too, if the "satisfaction" be provided by the One whose character demands it and whose love proposes it? It is obvious that the subject is lifted far above the level of such little criticisms as our author is making.

(6) *The Bearing of Sin.*

Dr. Weatherhead has said on several occasions that if his readers prefer to rest in another interpretation than his own, then he wishes them every happiness and would not seek to disturb them. The same gentle wishes may be extended by the reviewer to the author when he discusses the meaning of Christ's bearing of sin, only this must be added, namely, that the author is propounding his own wishful view of the matter and is not in any way interpreting the phrase as it is used in the Scriptures. Having denied some of the usual interpretations of this concept, the author then borrows a quotation and says: "'But if to bear sins means to go where the sinner is, and refuse either to leave him or to compromise with him; to love a shameful being, and therefore to be pierced by his shame; to devote oneself utterly to his recovery, and to follow him with ceaseless ministries, knowing that he cannot be recovered without his consent, and that his consent may be indefinitely withheld, if this is to bear sin, then this is what Jesus is doing still.'" It is easy to make words mean anything if the sentence be extended to sufficient length; but it does not alter the fact that the word has thereby come to stand for something quite other than was originally intended. A shorter cut is to change the word, and this the author has declined to do.

There are several Greek prepositions used to define the relation between Christ's death and the sinner, but, wide though the meanings of these prepositions are, there is nowhere a phrase which suggests that the primary meaning of Christ's death is a suffering with the sinner. Because of an infinitely close relation, which Christian doctrine has described as either substitutionary or representative, the sufferings of the Saviour may certainly be said additionally to be "with" the sinner, but this is a meaning which belongs only to the outer circle and not the centre of the truth.

On page 128 Dr. Weatherhead paraphrases John 1. 29 in the following words: "Behold the Lamb of God Who gradually taketh away the sin of the world, by His union with every sinner, a union made conscious in all who will receive Him." Of this it may be said, it is true, but only *half* the truth; being but half the truth it tends to become a falsehood.

It would unduly extend the review to enter into a discussion of the author's view of justification as "potential righteousness," since this is the familiar confusion between the New Testament terms justification and sanctification, and it shifts the grounds of the sinner's acceptance from the work of Christ and bases it on something that the sinner will become or do. Neither will it be profitable just here to enter into the question of the author's views of punishment and therefore of hell.

The reviewer is most grateful to the author for a stimulating little volume and for many suggestive passages; but that the work can in any way claim to be based on the Scriptures or to present the view of evangelicals in the historic sense of that word must be denied.

A GUIDE TO THE GOSPELS. By W. Graham Scroggie, D.D. (Pickering & Inglis. 2/6 net.)

No one has done more to enable the Student, and, in fact, the individual Christian who reads and reverences the Sacred Scriptures of the Old and New Testament, to "Know Your Bible." Anything from the pen of Dr. Scroggie is "worth reading," for he, as few are, is able to "rightly divide the word of Truth," and from the in-

exhaustible storehouse of the Inspired Writings "bring forth out of his treasure things new and old." This rather massive, but magnificent volume will no doubt be much in request by Bible students generally; but undoubtedly it makes, and will make increasingly, an appeal to theological students and others, and become an asset in all Colleges and Bible Schools. It must prove invaluable to Sunday School teachers, and all to whom the Gospels, the incomparable accounts of the Life and Teachings of Jesus of Nazareth, "very God of very God, begotten, not made, being of one Substance with the Father," are set forth by the inspired writers. We warmly commend this volume. In addition to its major importance, in presenting the background and story of the four Gospels, it includes a valuable Bibliography of over 700 titles, which will aid those who wish more exhaustively to pursue their studies. The volume is well indexed, and includes numerous references to both "Subjects" and "Persons."

THE PILGRIM'S PROGRESS. By John Bunyan. (Cherry Tree Series. Kemsley Newspapers Ltd. 3s.)

We are always thankful to see *The Pilgrim's Progress* in any style or binding, and this newcomer, a complete unabridged edition, is issued in a handy pocket size and good type.

The Pilgrim's Progress is one of the greatest religious masterpieces in the English language. Since it was first published in 1678, a person's religious education was considered incomplete if he or she had not read the famous work. Nowadays, for reasons that everyone understands, masterpieces are in short supply. Everyone will welcome publication of the new Cherry Tree Edition of *The Pilgrim's Progress* in handy, readable and inexpensive form.

THE CHURCH OF ROME—A DISSUASIVE. By Richard Hanson and Reginald Fuller. (S.C.M. Press. 8s. 6d.)

This book is likely to be of help to those under persuasion to join or rejoin the Roman Catholic Church. It should be explained, as in fact the authors do, that the sub-title "Dissuasive" was a familiar type of literature in the seventeenth century, and was used by Anglican and Protestant controversialists in order to defend their position against the Church of Rome. If this volume fulfils to-day the line of defence so necessary to many individuals it will indeed fulfil what is the evident desire and intention of the authors, who conclude their treatise with the wholesome words: "We are bound to press home this point—that in all good conscience we must discourage others from supporting a communion which has so lost sight of the Christian tradition."

THE TRIAL OF JESUS CHRIST. By Frank J. Powell (Metropolitan Magistrate). (The Paternoster Press. 6s. net.)

A well-known London Magistrate surveys in this volume the greatest trial of all time. Political as well as religious issues were involved in the trial of Jesus Christ, and Mr. Powell, for the help of the general reader, and not specially for the theologian or the jurist, has vividly described the trial and its main issues, with supporting detail.

MAKERS OF MODERN THOUGHT. By Gwilym C. Griffith. (Lutterworth Press. 12s.)

This volume has been written for lay readers who wish to extend their knowledge of the general trends of modern thought, particularly with reference to humanism and religion. A good deal of space has (rightly, we think) been devoted to biographical narrative, which includes Bacon, Kant, Karl Marx, Huxley and Freud. Two extracts from the gifted author's writing will help to recommend the volume to the thoughtful and lay mind. "It may indeed be as undesirable to be expert-ridden as to be priest-ridden; but it seems to be true that modern man in his inevitable revolt from medieval authoritarianism, has fallen under a narrow and limiting dogmatism of a secular sort." And again: "The more Man has concentrated upon this world to the exclusion of any recognition of the eternal world, the more readily he has come to turning this world not into a Paradise but into a Hell." A book to be read and recommended.

FIFTY YEARS IN THE CHURCH OF ROME. By Father Chiniquy, ex-Roman Catholic Priest. (Protestant Truth Society. 5s.)

This thrilling book, first printed sixty-four years ago, written in a kindly Christian spirit, is not only an autobiography but a revelation of the inner evils of Romanism, and unmasks its most plausible assumptions and deadly errors. It should be widely circulated. If it were only half true not one pastor, minister or other Protestant worker could envisage reunion with the Roman Catholic Church, and certainly not pray for it.

ISAAC WATTS. By Arthur Paul Davis. (Independent Press. 8s. 6d.)

This is a welcome bicentenary volume of the life and works of one of our greatest hymn-writers and the author of "Oh God, our help in ages past." Excellent as the biography is, and it will be found to contain independent thought in its narration of a wonderful story of a great and gifted hymn-writer, we could wish a section could have been devoted to the reprint of some of Watts' most prized and sung hymns. They were and are so full of and faithful to the Word and Truth of God, and people, young people especially, do not make a study of hymn-books as they can and do of volumes such as this. Nevertheless, we cordially recommend this volume. It can do nothing but inspire praise and generate songs of praise.

LET ME COMMEND. By W. E. Sangster. The Sam Jones Lectures on Evangelism, delivered at Atlanta, U.S.A., in January, 1948. (Hodder & Stoughton: 5s. net.)

Let us commend this very wholesome and welcome volume by one who is a great Pastor and Teacher and the Minister of the Central Hall, Westminster. It is a call to Evangelism, and a guide to all who would proclaim the good news of God in Christ Jesus. No evangelist should allow this volume to escape his library, his careful study, and his prayers.